

VOL. III.

THE

NO. 11.

American Missionary

(MAGAZINE.)

"Go ye into all the World, and

preach the Gospel to every creature."

NOV.,

1859.



CONTENTS.

ANNUAL MEETING AT CHICAGO, . . .	241
OFFICERS ELECTED, . . .	242
RESOLUTIONS, . . .	243
MEMORIAL, . . .	244
ABSTRACTS OF THE REPORT, . . .	245
TREASURER'S REPORT, . . .	249
SPECIAL NOTICES, . . .	250
SAILING OF MISSIONARIES, . . .	250
BOXES FOR HOME MISSIONARIES, . . .	250
ORDINATION, . . .	250
THE NORTH WESTERN TRACT CON., . . .	250
ANNUAL MEETING OF THE AMERICAN MISSIONARY ASSOCIATION, . . .	251
CHRISTIAN ANTI-SLAVERY CON., . . .	251
THE HARPERS FERRY TROUBLES, . . .	251
MENDI MISSION, . . .	251
SIAM MIS.—Letter f'm Dr. Bradley. . .	251
FULTON ST. PRAYER MEETING (Re- vival in Sherbro.) . . .	253
HOME MISSIONS.	
PENNSYLVANIA.—From Rev. Saml. Porter, . . .	254

CONTENTS.

ILLINOIS.—From Rev. H. H. Hin- man, . . .	254
KANSAS —From Rev. S. L. Adair, . . .	255
KENTUCKY—F'm Rev. Geo. Candee, . . .	255
“ “ Rev. J. G. Fee, . . .	256
A VOICE FROM KENTUCKY, . . .	257
AT RICHMOND, . . .	258
THE RESPECT DUE TO MEN IN Power, . . .	258
MISSIONARIES TO SAIE, . . .	259
EPISCOPAL MISSIONS at Cape Pal- mas, . . .	259
THE SLAVE TRADE, . . .	259
SLAVERY IN MISSOURI, . . .	260
MISSIONARY MEETING (at Oberlin), . . .	260
NEVER DESPAIR. OBERLIN COLLEGE, . . .	260
LETTER FROM MR. FEE (to Children) . . .	260
AUNT HAGAR ON THE ROCK OF AGES, . . .	261

CHILDREN'S DEPARTMENT.

LETTER FROM MR. WHITE, . . .	261
RECEIPTS, . . .	263

For notices in regard to this publication, the Constitution of the Association, the form of Application, Legacies, &c., see the 2nd, 3rd and 4th pages of this cover.

New York:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION,

ROOMS, 48 BEEKMAN STREET.

Price, Fifty Cents a year, in advance.

POSTAGE.—In the State of New York, three cents a year, in advance. Else-
where in the United States and Territories, six cents a year.

AMERICAN MISSIONARY ASSOCIATION

48 Beekman Street, New York.

REV. GEO. WHIPPLE, REV. S. S. JOCELYN, *Corresponding Secretaries*
LEWIS TAPPAN, *Treasurer*.

CONSTITUTION.

ART. I. This Society shall be called "The AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Society shall be to send the Gospel to those portions of our own and other countries which are destitute of it, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life-member; provided that children and youth, who have not professed their faith, may be constituted life-members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September. October, or November, for the election of the officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other co-operating bodies—each body being entitled to one representative.

ART. VI. The officers of the society shall be a President, Vice-President, a Recording Secretary, two Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counselling, sustaining, and dismissing (for just and sufficient reason) missionaries and agents; the selecting of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which, by a reference mutually chosen, and whose decision shall be final, shall always entertain the complaints of any aggrieved agent or missionary.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for an act of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call in all parts of the country, at their discretion, special and general conventions of the friends of Missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Churches and other local missionary bodies, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two-thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them [as it shall be their duty to do, if so submitted] in the regular official notification of the meeting.

* By evangelical sentiments we understand, among others, a belief in the guilt and lost condition of all men without a Savior; the Supreme Deity, Incarnation and Atoning sacrifice of Jesus Christ, the only Savior of the world; the necessity of regeneration by the Holy Spirit; Repentance, Faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the Judgment, in the eternal punishment of the wicked, and salvation of the righteous.

THE
American Missionary.

(MAGAZINE.)

VOL. III.

NOVEMBER, 1859.

NO. 11.

AMERICAN MISSIONARY ASSOCIATION.

ANNUAL MEETING, AT CHICAGO, ILL.

The Thirteenth Annual Meeting of the American Missionary Association convened at the First Congregational Church, Chicago, Ill., on Wednesday, October 19th, 1859, at 7½ o'clock p. m.

In the absence of the President, Hon. Lawrence Brainard, of Vt., Rev. J. Blanchard, a Vice President, took the Chair, and opened the meeting with prayer, Rev. J. E. Roy was elected Secretary for the meeting.

The following were appointed as a Business Committee.

Rev. W. W. Patton, Ill.
Rev. H. Cowles, Ohio.
Rev. O. Emerson, Iowa.
Rev. Wm. DeLoss Love, Wis.
Rich. P. Waters, Esq., Mass.
Lewis Tappan, Esq., New York.
Rev. A. Mahan, Mich.

Rev. G. B. Cheever, D. D., New York, preached the Annual Sermon before a very large congregation, from Isa. LXII : 1. 10.

"For Zions sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. Go through, go through the gates; prepare ye the way of the people; cast up, cast up the high way; gather out the stones; lift up a standard for the people."

After the Sermon, the Association adjourned, to meet Thursday morning, at 9 o'clock, for business.

Thursday morning, 8 o'clock. Members of Association joined with the members of the First Church in their morning prayer-meeting.

At 9 o'clock the Association was called to order for business, by Rev. Pres. Blanchard, of Galesburg, Ill., V Pres., and united in singing the Missionary Hymn; after which prayer was offered by Rev. L. Taylor, of Bloomington, Ill. Rev. Wm. E. Holyoke, of Polo, Ill., was appointed Assistant Secretary. The minutes of the last Annual Meeting were read by the Secretary, J. E. Roy, of Chicago.

On motion, a Com. on Nominations was appointed by the Chair, as follows, viz: Prof. Henry E. Peck, Ohio; Rev. J. E. Roy, Chicago; Rev. S. S. Jocelyn, N Y.; Rev. Warren Cochran, Wis.; H. B. Spelman, Esq., Ohio.

Rev. G. Whipple, Corres. Sec., reported a letter from Prof. Cleaveland, expressing regret for his absence, and inviting the Association to hold their next meeting at Philadelphia.

The Treasurer, Lewis Tappan, read his report, with the Auditor's certificate, which was unanimously accepted, and ordered to be printed.

The Report of the Corresponding Secretary, Rev. Geo. Whipple, for the Foreign department of the Association, was presented, after which Rev. John White, offered remarks upon that part of the report relating to the *Mendi Mission* in Africa, of which he is a member.

The Chairman of the Business Committee, Rev. W. W. Patton, reported a series of resolutions for the consideration of the Association.

Rev Mr. Jones, of Mich., then offered some remarks upon the Mission among the Indians at Grand Traverse Bay

The Secretary of the Home Department, Rev. S. S. Jocelyn, presented the Report of that department. On motion, to accept the Reports of both Secretaries after remarks by Rev. Wm. DeLoss Love, of Wis. Prof. H. E. Peck, of Ohio, Secretary Whipple, Lewis Tappan, Esq., Prof. Cowles, of Ohio., Rev. Mr. Cherry, of Mich., it was voted to accept them and to order them to be printed with the minutes. Closed with prayer by Rev. G. B. Hubbard.

Recess till 2 o'clock.

AFTERNOON SESSION

Association convened at 2 o'clock and was opened with prayer by Rev. Geo. Schlosser of Ill.: a Committee of enrolment, consisting of Rev Mr. Andrews, Mich., Rev. H. W. Cobb, Ill., Jacob Butler, Esq., Iowa, was appointed.

The Resolutions reported by the Business Committee, were then taken up seriatim and after discussion and amendment were adopted.*

Prof. Peck, from the Committee on Nominations, reported the following gentlemen for officers for the coming year :

President—Rev. D. Thurston, Maine.

Vice Presidents—F. D. Parish, Esq., Ohio; Prof. C. D. Cleveland, Penn. ; Rev. Jonathan Blanchard, Ill. ; J. P. Williston, Esq., Mass ; Arthur Tappan, Conn.; E. D. Holton, Esq., Wisconsin ; Jacob Butler, Esq., Iowa.

*The resolutions are published together in another place.

Corresponding Secretary for the Foreign Department—Rev. George Whipple, New York.

Corresponding Secretary for the Home Department—Rev. S. S. Jocelyn, New York.

Recording Secretary—Rev. Henry Belden, New York.

Treasurer—Lewis Tappan, Esq., New York.

Executive Committee—William E. Whiting, New York ; Thomas Ritter, New York ; Henry Belden, New York ; J. O. Bennett, New York ; D. M. Graham, New York ; A. N. Freeman, New York ; Samuel Wilde, New York ; George H. White, New York ; Henry H. Garnet, New York ; Josiah Brewer, Mass. ; William B. Brown, New Jersey ; Alonzo S. Ball, New York.

This list of officers was unanimously confirmed by the Convention.

A resolution thanking Dr. Cheever for his sermon, and requesting a copy for publication, was unanimously passed.

Rev. Mr. Goodman invoked the Divine Blessing, and the Convention adjourned, to meet in the evening.

Thursday Evening, 7½ o'clock. Association convened for the purpose of celebrating the Lord's Supper. Rev. G. F. Magoun, of Iowa, made remarks and administered the bread, and Rev. C. F. Martin, late of the Coptic Mission, made remarks and administered the wine. After singing, Rev. John White, of the Mendi Mission, made an address on the Foreign work, and presented for examination an African lad from the Mission school. Rev. O. Emerson also made an address upon the subject of the Home work.

On motion of Rev. W. W. Patton it was voted to adopt the recommendation of the Executive Committee to discontinue the Ojibue Mission.

On motion of Rich. P. Waters, Esq., of Mass., it was resolved that the Executive Committee be requested to have the Annual Reports of the Treasurer, and of the several missions, for the next year, so prepared that they can be conveniently referred

to separate Committees for consideration and report.

On motion of Rev. Geo. Whipple it was voted that the thanks of the Association be presented to the Committee of Arrangements in Chicago, to the trustees of the First Cong'l. Church, and to the people of Chicago, for their hospitality in entertaining the members of the Association; and also to the choir.

After singing the Doxology; and prayer by the President, the Association adjourned sine die.

RESOLUTIONS.

Resolved, That the Divine guidance and blessing vouchsafed to the Association during the year past, as well as in former years, demands our most thankful acknowledgments, and should lead to increased devotedness and liberality on the part of all connected with this Missionary enterprise.

Resolved, That one of the greatest obstacles to the success of the Missionary work, is the sanction virtually given to Slavery by Missionary Boards, ecclesiastical bodies, professed ministers of the Gospel, church members, editors of the religious newspapers, and others, who sanction, apologize for, or sustain the iniquitous system; and that the people of God are called upon to abstain from all action which gives countenance to such offences.

Resolved, That inasmuch as God in his Holy Word has said, "He that stealeth a man and selleth him, or if he be found in his hand, shall surely be put to death," the Association believe, that holding men as property is always a sin against God and man, and that all traffickers in the blood and sinews of their fellow-man, whether foreign or domestic slave-traders, slave-buyers, or slave-holders, should be debarred from Christian fellowship until they repent and free themselves from all complicity and responsible connection with slavery.

Resolved, That the sacredness of the Missionary cause, and the honor of Christ, require that Missionaries as well as Missionary Churches, should be free from all complicity with slavery, and that support should be withdrawn from such as persist in upholding the unchristian system and practice, and withdrawn in such a way as to demonstrate both to the Church of Christ and to the world that it is done because the offence is heinous, and inconsistent with allegiance to God and love to man.

Resolved, That the only just mode of conducting missions requires the adoption of the only perfect standard of holiness given by God in the Bible, and that for missionaries or

missionary societies to allow any sin to go unrebuked among the people where they carry the Gospel, or to suffer any members of their churches to practice any sin without using all legitimate means in their power to effect church discipline with such transgressors, is a palpable violation of the spirit and principles of the Gospel, and the sure precursor of multiplied mischiefs to missions and the Church of God.

Resolved, That while we believe that some who sought the discontinuance of the Choctaw Mission of the American Board of Foreign Missions meant thereby to advance the cause of freedom and humanity, we yet regard the act as an occasion of sorrow and shame to the Christian world, as indicating either an unfaithful administration of the Gospel in that Mission, or a failure of Christianity successfully to encounter slavery after an experiment of forty years.

Resolved, That we view with unmingled horror the reopening of the foreign slave trade, its justification by influential men in the councils of the nation, and the unfaithfulness or incapacity of the General Administration in securing the conviction and punishment of the violators of the laws of the land against this piracy, and as this trade is the greatest obstruction to our mission in Western Africa, the Executive Committee cause the memorial to Congress on the subject of enforcing the laws against piracy, herewith presented, to be transmitted to both Houses of the National Legislature, and endeavor to secure their support to the prayer of the memorialists.

Resolved, That we rejoice in the existence and activity of Tract Societies that publish and circulate Bible truth without mutilation, suppression, or the fear of man, and that we deem it their duty to publish and circulate the truth in regard to *all* sin, without respect of persons, and especially the great sin of the age, being convinced by our own experience in the circulation of such tracts in both the slave and the free States, that such publications are eagerly received and read, while they are blessed to the conversion of souls and the honor of Christianity.

Resolved, That we earnestly request that Ministers of the Gospel and Superintendents of Sabbath Schools will cause the missionary intelligence contained in our monthly paper and magazine to be communicated to their churches and schools, frequently and impressively, until all under their instruction shall be made acquainted with the same, and be led to cordial co-operation in the great work of diffusing light and securing support to the cause of missions as prosecuted by our Association.

Resolved, That we recommend to the friends of the Association to make more earnest supplication to the great Head of the Church for the increase and success of its Missions; more liberal contributions to the treasury made systematically and at stated periods;

and greater personal exertions in the circulation of the Society's publications.

Resolved, That we regard it as of the highest importance that in all our instrumentalities and agencies for the extension of the cause of Christ, we should seek to be imbued with His spirit, lest all our labors and prayers be in vain, and that while we should endeavor to cultivate a reformatory spirit such as shall be adequate to the great wants of the age, we yet should aim to receive and disseminate all the doctrines and spirit of true piety as well as morality, as absolutely essential to the successful prosecution of the cause of missions.

Resolved, That the success attending the efforts of this Association in the Southern States of the Union, especially in Kentucky and No. Carolina, and the peculiar wants of the various classes composing the population of that section, should encourage the people of God to furnish the means of prosecuting this department of the Home Missionary work with increased vigor.

MEMORIAL

To the Senate and House of Representatives of the United States, the Memorial and Petition of the American Missionary Association, respectfully represents, as follows:

That your memorialists are an incorporated body, under the laws of the State of New York, and that they are engaged in propagating the Gospel of the Lord Jesus Christ in the destitute portions of the Union, in foreign heathen lands, and elsewhere, by supporting missionaries, diffusing a knowledge of the Holy Scriptures, establishing Schools, and, in all proper ways, extending the blessings of civilization and Christianity. The Association, however, is neither an ecclesiastical nor a denominational body, and is not supported by denominations as such, but by individual Christians, ministers of different denominations and laymen.

Your memorialists further represent that they have for many years sustained a mission in Western Africa which has been productive of great good to the natives of that country, and to all who have come under its influence. There are, however, serious obstructions in the prosecution of the work. It is known to your memorialists, and to all who are conversant with the history of Africa, that one of the principle obstacles in the progress of civilization and the extension of christianity in that country is the domestic slave-trade, which owes its origin and prevalence chiefly to the foreign slave-trade. This traffic introduces intoxicating drinks and implements of cruelty and death, stirs up contention among the tribes, producing vast and desolating wars, and leads to the most debasing vices and crimes, so that it is a well established fact that the excess of barbarism, on the Western Coast of Africa es-

pecially, is the effect of the foreign slave-trade, and that in the interior, beyond the reach of that influence, the Negroes are far more civilized, industrious and peaceful.

Along the shores of Africa, wherever the foreign slave-trade is carried on, the natives form the worst and most wretched population of the whole Continent. There is more drunkenness than elsewhere, greater cruelty, a lower morality, more crime, more misery of every kind, than is ever seen where the foreign slave-trade does not prevail; and it is the policy of the slave-traders to corrupt the natives by intoxicating drinks and other appliances that they may have power over them, and that they may more successfully carry on their iniquitous traffic.

In view of these considerations, and of all that pertains to the welfare of the African tribes, and especially of those over which the Association exerts a beneficial influence, your memorialists, in common with a large portion of the people of the United States, feel a deep concern at the recommencement, on the part of citizens of this country, of the African slave-trade. Cargoes of Africans have been brought into the country by American citizens, in American ships built and fitted out in these States, in defiance of the law which stigmatizes such traffic as piracy, and against a treaty with a foreign power; and the unfortunate victims of this nefarious man-stealing have been sold, and with their posterity, consigned to perpetual bondage.

This piratical and illegal trade, this inhuman invasion of the rights of men, this outrage upon civilization and christianity, this violation of the laws of God and man, is openly countenanced and encouraged by a portion of the citizens of some of the States of this Union, the perpetrators, who were taken *flagrante delicto*, have been acquitted on a jury trial; and citizens of this country are combining to re-open and carry on the foreign slave-trade, while a party is forming favorable to the repeal of the law that attaches a death-penalty to the crime—a law which was founded upon the broadest principles of philanthropy, religion and humanity, and is in exact consonance with the Divine Law.

Your memorialists, as American citizens and as christians, feel compelled, in view of the crime and sin alluded to, and their disastrous effects upon their mission in Africa as well as upon their native country, most earnestly and respectfully to entreat your Honorable Bodies to cause the law of the land against the foreign slave-trade to be rigorously enforced, additional laws to be enacted if necessary to insure the conviction and punishment of pirates who may be engaged in the foreign slave-trade that the honor of the nation may be preserved, treaty obligations fulfilled, and the country saved from the disgrace of renewing a traffic held in abhorrence by the civilized world and

from the displeasure of the Supreme Ruler of the Universe.

The cause of missions is dear to the hearts of the Christian people of this country; they look to the constituted authorities with deep anxiety at the present crisis, they have a deep sense of the solemnity of the obligations which treaties, superadded to the claims of natural justice, have imposed on the government of their country, and they justly apprehend the continued displeasure of the Great Ruler of nations if a traffic so abhorred of God and man is suffered to exist. It is their prayer, and the prayer of your memorialists, that the blessing of Almighty God may rest upon the Congress of the United States, and that He will so enlighten the minds and guide the deliberations of those who are called into the councils of the nation, that the faith and honor of the people and their government shall be preserved, all portions of their fellow-citizens saved from the guilt of piratical depredations upon the unoffending inhabitants of a distant continent, and the judgements of an incensed God be averted from their beloved land.

And as in duty bound will ever pray.

ABSTRACTS OF THE REPORT.

The Secretary of the Foreign Department presented the report of that department.

The report refers to the 8th article of the Constitution pledging the Association in conducting the missionary work, particularly to discountenance slavery by refusing to receive the known fruits of unrequited toil, or to welcome to its employment those who hold their fellow beings as slaves. The Executive Committee have endeavored to execute the trust reposed in them with a strict reference to this provision and to the principle involved in it.

The missionaries of the Association have been instructed to labor for the overthrow of slavery as of any other sin, and they do not receive slaveholders into the church, nor invite them to the communion of the Lord's Supper. The Committee would decline to commission as a missionary any who do not practically endorse these views.

One of the Vice-Presidents, Rev, Samuel E. Cornish, had died during the year, and one female missionary, Mrs. Brooks of the Mendi Mission, West Africa. The death of 14 life members had been reported; three hundred and fourteen new life members had

been added; the whole number of names on the list is now 2,512.

Twelve missionaries, and assistant missionaries, have sailed for their missions; ten of them for the first time. Nine are now under appointment and expected to sail in November.

The number of Foreign Missions is eight, and the number of stations and out-stations is twenty nine besides nine "out preaching places, where the Gospel is preached statedly. The number of laborers connected with the foreign missions, including those about to sail, is sixty-nine. Two male missionaries and one female missionary have returned to this country from Africa: one female missionary has gone from the same mission to her home in Scotland, for the benefit of her health, and three missionary families have retired from the Ojilue mission.

The Good Hope station, West Africa, is increasing in interest. Rev. Mr. White joined it December last. A church of ten members was soon after formed there. At each of its communion seasons additional members have been received, and it now numbers nineteen members. A monthly concert of prayer is observed, and collections taken for the missionary work. The latest letter received from the mission reports the members as trying to live near to God, and feeling a deeper interest in the conversion of the heathen than ever before. There has been a daily public religious exercise in the Sherbro language at the station. There are three out-posts, where preaching has been regularly held on the Sabbath. The mission school there is under the care of Miss McIntosh, and is prosperous. The children are trained in some useful labor. An out-school of this station is at present under the charge of Rev. Geo. N. Jowett.

Kaw Mendi is now regarded as an out-station of Good Hope, but has at present no native assistant living there.

There has been very great changes at the Boom Falls station during the year, by the removal of Mrs. Mair and Mr. Miles, and the death of Mrs. Brooks. Mr. Brooks still prosecutes his work with great confidence, assisted by three or four native teachers. The church there now numbers thirteen, four having united at the last communion. It seems to be in a healthy condition, possess-

ing fully an ordinary degree of piety. In the last six months \$24 had been contributed by it for benevolent purposes: it was thought the church would vote to use it in building a meeting house, at Mo-Bungo, among a people only a few years ago at war with them.

Through the year there had been three "out-preaching places," where the Gospel was proclaimed in the Mendi language. During the last three months the number has been increased to six. At some of these out-places much interest was apparent. Progress has been made in reducing the language; a few sacred hymns have been composed, and the praises of God are now sung in the Mendi tongue.

The Mission have not been able to commence at Salem Hill, for want of missionaries. There are very many places where there is an earnest request for missionary labors. Notwithstanding the want of laborers, the mission is regarded as being in a prosperous condition. The influence of the mission in favor of peace, against slavery and the slave trade, and in favor of lawful commerce, is wide spread and well marked. Wars have been prevented, the slave-master is losing his hold on the slaves, the slave trade is greatly diminished, and lawful commerce increased. There seems to be great encouragement, as well as demand, for the extension of the missionary work in Africa.

The Jamaica Mission has seven stations and three out-stations, with an aggregate of 24 missionary laborers, including 4 native assistants. Of these, two joined the mission in November last, three in June, and three are now on their way there for the first time. There are six churches, of which only five have reported: twenty-four members have been received to them during the year. The aggregate number of members is about four hundred.

The reports from this mission exhibit a less favorable condition of the churches than in some previous years. The church at Eliot had suffered from the absence of the pastor, Rev. Mr. Thompson, through the year. Eight of its members had been cut off. Mr. Thompson is now on his way there with improved health. Mr. Penfield has been ordained and installed over the church at Oberlin station. Its condition, and that of

the congregation, had greatly improved.

The Industrial School at Richmond had been without teachers for a considerable part of the year. Mr. and Mrs. Douglass are now there, and will take charge of it.

The OJIBUE MISSION, at Lake Winnipeg, has been in a depressed condition throughout the year. The missionaries had become discouraged, and regarded their work there as done. Some of the causes of discouragement have been greatly increased or developed of late. The members of the mission were unanimous in the opinion that it ought to be given up. Three of the families at once removed. The Executive Committee recommend that the mission be relinquished.

The OJIBUE AND OTTAWA MISSION, Michigan, is among the Ojibue and Ottawa Indians, near Grand Traverse Bay. The church now numbers 55, of whom 48 are Indians. Seven have been added in the last eight months.

SANDWICH ISLANDS. Our mission here is under the care of Rev. J. S. Green, now in the 31st year of his missionary life. He has been aided a good deal by his son, Joseph Porter Green, and has several native assistants. By uniting some of his churches in their communion seasons, he now reports three out-stations instead of six. The aggregate number of members is near 1100. Sixty have been received the last year. The churches are generally in a flourishing condition. Mr. Green writes discouragingly concerning the future of the Hawaiian nation. The law restricting the natives in the purchase and use of intoxicating drinks is likely to be repealed, through the influence of foreigners. The saddest results are likely to follow.

The CANADA MISSION has been increased by the commissioning of Rev. L. C. Chambers, of Dresden. His labors are among the coloured people in that vicinity and in some neighboring towns. He reports the formation of several Sunday schools, and two churches.

Rev. Mr. Hotchkiss has reported a favorable state of things generally throughout the year, although there are often many things that are severely trying. The three churches under his care number 44 members. Eighteen have been added in a little more than a year. Mrs. Hotchkiss has been com-

pelled to relinquish her school, on account of failing health.

SIAM MISSION. The missionaries of the several missions, in Siam, have long labored with little apparent fruit. There are now some cheering indications that God is about to reward their faith. The Presbyterian mission is rejoicing in the hopeful conversion of some connected with their school. Two of the young men connected with the printing office of our mission, had for some time past been apparently endeavoring to lead a christian life. About a month before he last wrote, several others had publicly professed to believe in Christ. A noon-day prayer-meeting had been established, in which they took part. The missionaries rejoice, though with trembling.

The **COPTIC MISSION**, that commenced under so favorable auspices, has made no progress this year, in consequence of the ill-health of Mr. Martin. He has spent the year in this country. A council of physicians advised him that he could not safely return to Egypt under the ordinary condition of missionary labor. Under the apprehension that no arrangement for his return could be made which would not be likely to involve either a risk of health, or a material abridgement of his usefulness in the missionary work, on the 17th of September, he requested a release from the service of the Association. This the Committee voted, although they would have gladly retained Mr. Martin in our employ, if they could have offered him any field of labor that he deemed it consistent for him to accept. Mr. Murad had previously asked and received a release from the Coptic Mission that he might seek other fields of useful labor, at the same time stating that he would respond to any call we should make upon him to return to Egypt, if his engagements at the time would permit.

In view of the blessing of God granted to our missions generally, and the evident increase of the determination to have missionary operations divested of all complicity with slavery, the Committee express the hope that the officers about to be chosen may be encouraged, and have the means to enter upon a wider fulfilment of the command, "Go ye into all the world and preach the Gospel to every creature."

The Rev. S. S. Jocelyn, Corresponding Secretary of the Home Department, then gave a report of the operations of the Society in the United States. We give an abstract.

The friends of the Association never had greater cause for gratitude to God for the success of the home work than during the past year, and in view of the perservation in life of all the missionaries; and never so much encouragement to proceed earnestly in its work.

During the year the Association and its auxiliaries have employed in the home field 98 Missionaries and five Colporters, located as follows: In States east of Ohio 9; in Ohio, Indiana and Michigan 24; in Illinois 22; in Wisconsin 1; in Minnesota 15; in Iowa 10; in Kansas 6; in Missouri 1; in Kentucky 7; in North Carolina 2; in Washington City 1. Three Colporters in Kentucky; 1 in Indiana, and 1 in Southern Illinois.

The Missionaries have organized 16 churches—the whole number of churches being 130. Thirty-five revivals of religion are reported, and hopeful conversions 1,003. Additions to the churches on examination 670; by letter 343; number of membership 3,890; Sabbath and Bible Class Scholars 5,538; contributions of the churches to benevolent objects, not local, \$1,300. The members of the churches generally are pledged to total abstinence from intoxicating drinks, and are supporters of the Anti-Slavery cause.

The report gives brief accounts of the work in various States, with the general circumstances, and some of a peculiar character in fields of labor east of Ohio, and in numerous States of the West and Northwest, of the progress of religion and the cause of freedom, temperance, education, etc. A number of the Missionaries itinerate and have large fields of labor. Some have been greatly favored in the conversion of large numbers of souls, and in some instances the most hardened men, including horse thieves, counterfeiters and the like, have been reformed. Special notice is taken of the im-

prisonment of some 20 citizens of Oberlin and Wellington, Ohio; including a Professor and Minister of Christ, for rescuing a colored citizen from the illegal hold of United States Officers and kidnappers, and the result of this outrage upon the prisoners in quickening of the public conscience on the subject of slavery, and in breaking the force of governmental persecution through the firmness of true freemen.

Notice is taken of various auxiliaries, especially of THE ILLINOIS HOME MISSIONARY ASSOCIATION, and its united work with us in that state, giving special attention to its southern section called Egypt; and of the character and origin of the inhabitants of that large district mostly from slave states and greatly needing the pure gospel, education and the principles of freedom and general reform sentiments, and as being mostly opposed to Anti-Slavery: progress is making through the efforts of the Missionaries and a few friends on the ground.

Various circumstances connected with the work in that State, and its influence on the cause in the Northwest, and its system of Bible circulation, having some 1,400 Bible societies in its several counties, are noticed as peculiarly encouraging.

KANSAS.

The work in Kansas is revived. Since quiet times have come, material changes and prosperity in the community have taken place. Several of the Missionary Churches are building houses of worship. The Congregational Association have instituted measures for the erection of a College, aided by prominent men at the East. Notwithstanding the defeat of the pro-slavery party, vigilance against the enemies of freedom is ever to be maintained. The Churches several of them have had precious revivals of religion, and notwithstanding much skepticism and immorality in the Territory, hope is predominant, and by the Gospel and its various influences, salvation is expected.

MISSIONS IN MISSOURI.

One Missionary has labored most of the year in Missouri with some spiritual results;

but although the way is preparing for the removal of slavery, few treat it as a sin—few, if any of the resident ministers ever publicly preaching against slavery.

Another missionary has recently located in the North-Western part of the State, and writes encouragingly. A large emigration is going in from free States, and more missionaries should be sent to that field early.

KENTUCKY.

The success of the work in Kentucky is marked. There are 11 churches, that were organized by our Missionaries, non-fellowshipping Slaveholders. The seven Missionaries and three Colporters now labor with slight opposition. Several revivals of religion have taken place during the year. Tracts and various publications on the sin of slavery are freely introduced, Bibles given to slaves, and a Judge has lately in a charge to the Grand Jury, declared that the Abolitionists have as good right to declare their sentiments as he had, he being a slaveholder. The interests of education are cared for. The Missionaries and friends have secured some 110 acres of land as a site for a Literary Institution, for which Rev. John G. Fee is now soliciting funds, chartered rights being already secured.

The object is to raise up teachers and preachers for the State, opposed to slavery, caste, and all ungodliness. It will prevent discouragement to people from the North who wish to settle in the State, and assure them that their children shall have means of education as in the free States. It will prevent their own best people from emigrating to free States to secure education for their families. It will lift up from ignorance the people extensively. Though christianity is to precede and lay foundations for civilization, the elements of civilization in it early develope themselves in schools, general knowledge, in letters, arts and sciences. The recent thirst among the slaves for instruction in letters (some being taught by the children of slaveholders), and their desire for the Bible, are signs of promise. Kentucky should indeed be made the model State for our operations in the South.

Two missionaries are pursuing their work unmolested, and have ten non-slavery-fellowshipping churches, and several revivals of religion have taken place during the year; the spiritual state of the churches is encouraging. In one instance a religious paper called the attention of the civil authorities to one of our missionaries for his report in our paper, but no notice has been taken of it by them, and no interference has been made.

He noticed the labors of Rev. Geo. W. Bassett in the District of Columbia, aided by us in his Christian anti slavery labors.

Reference is made to the history of former Home Missionary Societies, in Ohio and Illinois, on the principles of this Association (and also of papers that have advo-

cated them), and to the present Illinois Home Missionary Association, and their uniform influence for liberty. The question, however, is instituted, whether, notwithstanding the general and important influence of the Congregational body against slavery—all the heaven of Slavery is out of Congregationalism at the East, or even at the West? It, however, expresses the conviction that henceforth the denomination or denominations that shall strike for the highest claims of God and of humanity, will have the people as well as the piety and influence of the West.

The report concluded by enforcing the claims of the slave states, and recommending the enlargement of our missionary work in all its operations, and pursuing it with increasing vigor.

RECEIPTS

September,	"	"	"	October.....	\$2,735.96
October,	"	"	"	November.....	4,708.9-
November,	"	"	"	December.....	4,607.82
December,	"	"	"	January.....	4,114.38
January,	"	"	"	February.....	4,848.69
February,	"	"	"	March.....	4,298.60
March,	"	"	"	April.....	3,755.75
April,	"	"	"	May.....	2,562.37
May,	"	"	"	June.....	5,236.30
June,	"	"	"	July.....	3,077.90
July,	"	"	"	August.....	1,980.71
August,	"	"	"	September.....	8,483.20
				October.....	

Cash on hand 13th September, 1838,
 Money borrowed and Debts incurred, deducting Debts due to the
 Association,

EXPENDITURES.	
For Home Missions, including colportage.	
“ Mendi Mission	\$18,658 67
“ Jamaica Mission	11,973 63
“ Ojibwe and Ottawa Mission	5,312 04
“ Sandwich Island Mission	2,148 08
“ Canada Mission	448 95
“ Siam Mission	743 53
“ Coptic Mission	274 02
“ Publications: “ American Missionary ” (21,000 copies per month, circulated gratuitously.)	569 37
“ Annual Report, Magazines, &c.,	
“ Office Expenses, Rent, Stationery, Fuel, &c.,	5,101 86
“ Postage	927 31
“ Discount on Bank Notes	368 37
“ Interest	58 05
“ Collecting Agents	381 68
“ Travelling Expenses of Officers of the Association	350 22
“ Expenses of Annual and Anniversary Meetings, including travelling expenses of Speakers,	107 46
“ Salaries: Corresponding Secretaries, Treasurer, Clerks, &c.	256 91
“ Paid borrowed money, part of \$5,618 41 in last year's acct.	5,160 00
Balance, being cash on hand 13th September, 1859,	2,463 80
	457 58
	\$55,222 83

We hereby certify that we have examined the accounts of Lewis Tappan, Treasurer of the American Missionary Association, for the year ending September 13th, 1859, with the vouchers, and find the same to be correct; leaving a balance of cash in his hands of four hundred and fifty-seven dollars and eighty-eight cents.

JAMES O. BENNETT, } *Auditors.*
ANTHONY LANE, }

American Missionary

NEW-YORK, NOVEMBER, 1859.

Special Notices.

The notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition: to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary boxes, Agents, &c.

SAILING OF MISSIONARIES.

The Rev. Loren Thompson, Sherman B. Wilson, Mrs. Wilson, and Miss Rebecca B. Veazie, sailed from New-York, in the schooner Alma, for the Jamaica Mission, Wednesday, Oct. 12th. Mrs. Thompson, it may be remembered, returned to Jamaica in May last, without her husband, whose health did not then warrant a return to his labors. He now goes back in improved health. The others go out for the first time.

The Rev. Dr. Bradshaw, incumbent of St. Michael's parish, Kingston, sailed in the same vessel.

Religious exercises, consisting of prayer, reading the Scriptures, and singing, were held on board of the vessel before her departure.

Boxes of Clothing for Home Missionaries.

The hardness of the times in some parts of the North-West is almost if not quite unexampled. In many instances our Home Missionaries are brought thereby into very trying circumstances, increasing their need of such boxes of clothing and other articles as are sometimes sent them. We trust our friends will bear them in mind, and will send forward such boxes at the earliest possible moment.

Ordination.

Mr. John H. Dodge, of Wenham, recently graduated at Andover, was ordained at Wenham, 21st inst, as missionary of the American Missionary Association. Invocation and Reading of the Scriptures, Rev. Thomas Womersley, pastor of the Baptist Church, Wenham Neck; Introductory Prayer, Rev. James Fletcher, Danvers; Sermon, Rev. A.

B. Rich, Beverly, from Eph. ii: 22-29, Theme, "The Church a temple and Christ the chief corner stone;" Ordaining Prayer, Rev. D. Fitz, Ipswich; Charge, Rev. D. O. Allen, D. D., Wenham, late missionary to India; Right Hand of Fellowship, Rev. J. S. Sewall, pastor of the church in Wenham, of which the candidate is a member; Concluding Prayer, Rev. W. S. Coggin, Boxford. Mr. Dodge's appointment is West Africa.

THE NORTH-WESTERN TRACT CONVENTION

Pursuant to a call widely published, a large Convention met in the Baptist church, Chicago, Tuesday, October 18th. Rev. Dr. Kitchell, of Detroit, was chosen President. Delegates were present from a large number of States. The object of the Convention was to devise measures for the circulation of religious truth in relation to slavery, and in behalf of the oppressed as freely as on any other moral or religious question.

We have not room in this number of our paper, to copy from the proceedings of the meeting, or publish any of the resolutions passed. There could be no mistaking the determined, christian, anti-slavery character of the majority of those who took part in its proceedings. Hereafter no Tract Society will find any considerable favor in the North-West, that does not as faithfully proclaim the truth of God on the subject of slaveholding, as on any other great sin.

An Agency Committee, consisting of nine members, was appointed, who shall appoint agents to collect funds both for the Reform Tract and Book Society at Cincinnati, and the American Tract Society at Boston, and provide for Tract distribution in that region of country. In the general arrangement of the plan, under which this Committee will act, there are some things that may be made injurious to the Society at Cincinnati, but we trust that the Committee will guard against such a result, and will do all they can to secure for it a vigorous support. It is worthy of the confidence and support of anti-slavery christians, having been first in the field, and always true to its professions in behalf of the enslaved.

THE ANNUAL MEETING OF THE AMERICAN MISSIONARY ASSOCIATION was held in the 1st Congregational Church, (Mr. Pattons,) immediately after the conclusion of the Tract Convention. Its proceedings are reported in another part of this paper. We cannot attempt to give even a synopsis of the able sermon of Dr. Cheever, lest we should do it and him injustice. A copy of the sermon was asked, for publication with the report of the Association, and we hope it will have a wide circulation.

All the meetings of the Association were well attended, and we can not but hope that a new impulse was given to the missionary work as conducted by it.

A CHRISTIAN ANTI-SLAVERY CONVENTION FOR THE NORTH-WEST, was held at Chicago, Friday, Oct. 21. The special object of these meetings (of which this was the second), is to arouse the christians of the nation to a sense of their responsibility in relation to the continued existence of slavery, and to lead them to use all the means with which God has furnished them for its overthrow, and especially to bring a united christian sentiment to bear against it. The meeting was pretty well attended. We have not yet seen the report of its proceedings.

"THE HARPERS FERRY TROUBLES."

It is not necessary for us to publish the details of this deplorable affair; the daily and weekly papers have given them in full, and before this paper reaches our readers, they will probably receive a full account of the trial of the parties engaged in it. Of their conviction there seems to be no room for doubt. On the question whether Brown was sane, or a mad-man, there is much diversity of opinion. The probability seems to be that the outrages which his family suffered in Kansas, resulting in the death of two of his sons, outrages committed in the mad attempt of "Border Ruffians" to force slavery on Kansas, have so wrought upon him, though a peaceful and praying, but natural-

ly determined and courageous man, as to make him feel that he was specially called to make war upon slavery. It seems impossible that any sane man should have made the attempt he did, without many encouragements and inducements such as have not yet been made public.

We hope that christians who see the rising tendency of some to encourage or engage in the use of violent means for the overthrow of the great evil of slavery, may be stirred up to the use of peaceable means, the Word of God, prayer, and earnest christian exhortation with their fellow men, for its peaceful termination, that thus violence and bloodshed may be prevented, and the nation, by repentance and reformation, be saved from the curse of God.

MENDI MISSION.—We have interesting intelligence from Mr. Brooks and Mr. Burton, of this mission, bearing date as late as the 5th of September. The members of the mission were in good health, and laboring with much encouragement. Mr. Burton writes that the sickness at Freetown had been dreadful, and many hundreds had died. The sickness had nearly subsided when he wrote.

SIAM MISSION.

LETTER FROM DR. BRADLEY.

Bangkok, July 15, 1859.

My last letter to you was under date of 19th May. Mrs. Bradley wrote you in my absence on the 18th inst., informing you of our hopes of a work of the Holy Spirit among us.

I have now to inform you of the safe arrival of the goods which you shipped for us. The goods were all in good order and very satisfactory to us in all respects. You have our warm thanks for your kind agency in purchasing and shipping them, and we praise the Lord for his goodness unto us in bringing to our hands these additional means of usefulness. May He lead us to employ them well for His kingdom and glory.

I returned from my tour to Phetchaboo-ree and down the Western Coast of the

Gulf on the 26th ult. I went in company with Rev. R. Telford of the Baptist mission, and in his boat, having with me my son Cornelius and daughter Mary Adelle. Our main object was to preach the Gospel to the Siamese and Chinese, and a secondary one to give the children the benefit of a change of air and a new mode of living. We were absent from home 16 days. The towns in which we preached are Kokkrak, Ban Laam, Phetchabooree, Phaktala, Ban Mac-kaaow, Ban Huahneun, Ban Phakbeah, Ban Thaloo, Ban Chaam, Ban Huahbing, Packnam Prang, and Muang Prang. With the exception of the first three towns, none of these places had ever before been visited by Protestant missionaries. We hope and trust that a good work was performed in each of those towns for the furtherance of the Gospel of our Lord Jesus Christ, and that he will honor himself thereby. It was rare that we did not find some in every company we met, who had obtained considerable knowledge of the Gospel by hearing preaching at Bangkok or by tracts or portions of the Bible received from this city or from the hands of missionaries or others in the country. It is an encouraging fact, that many in almost all parts of Siam have heard the name of Jesus as the Almighty Maker and Savior of the world. This they have been taught mainly through the instrumentality of Christian books.

On our tour we found a few interesting enquirers after saving truth. One man who was especially so, lives near Phetchabooree,—a Loos by birth—a kind of Centurion among his own people. He had seen and heard us preach at Bangkok, and had read several of our tracts. He gave many evidences that he is intellectually convinced that the Christian religion is the only true one, and is seeking to know how he may be saved by it. There are many Loos in that region, and they seem to us to be in many respects a more interesting people to labor for than the Siamese. Almost all of them speak and hear the Siamese language quite well. Doubtless they would be much

more interested in hearing preaching in their own mother tongue. Would that there might be some faithful missionaries sent among them! They are a numerous class even in and about Bangkok. But much so in the northern parts of Siam.

The Governor at Maung Prang knew me well, having been once my patient for many months for inflammation of his eyes. He treated us very graciously, and we endeavored to do him and his family good by communicating the Gospel to them.

The Lord in great mercy has, as we trust, visited a number of Siamese men and women, connected with our family and with our printing office, by the special influence of His Spirit, and made them willing in the day of his power, to believe in Christ and give their hearts to him. In my last I wrote you of the hopeful state of two young men of the office. They have continued steadfast in the service of God and seem to be growing Christians. Mrs. B. had the whole charge both of the secular and spiritual affairs of our mission in my absence, and she laid herself out to her utmost to perform all her duty. The Lord met her in these efforts, and granted her the special power of the Spirit. On Sabbath day, the 12th of June, 11 Siamese, besides the two young men before named, publicly confessed Christ, solemnly promising that they would henceforth and forever renounce idolatry and be true followers of the Lord Jesus Christ. All these still hold on to their professions, and some of them appear quite well. For these we cannot but rejoice and praise the Lord. But we rejoice with trembling. They take part in our prayer meetings, and seem to pray in the spirit. They give us much hope that they will abide in Christ, and live to do much good among their own countrymen.

The state of feeling was such on the 28th ult. that we thought it wise to commence a noon-day prayer meeting of half an hour, as our morning and evening exercises could not well be attended by some of our people who live at a distance from us. That meet-

ing has been well sustained ever since. Our Brothers of the Presbyterian mission attended it on the 9th inst., and expressed themselves as having then seen wonderful things for Siam, and as having lively hopes that the work is the genuine work of the Spirit. One of the young men whom they heard pray was once their pupil, and had been under their tuition 3 or 4 years.

A teacher in the Presbyterian mission school gives cheering evidence of being a believer. He has composed several appropriate hymns for the supplement of the forthcoming new edition of our Sacred Songs in Siamese. We were happy to learn three days ago, that 4 of the lads under his instruction appear quite serious. Oh is not the Lord coming to bless all our missions? We trust he is. You will not, you cannot fail to pray for us.

We now feel as we have never done before the want of more helpers. Would that we could now have a man to take the entire care of the printing office, so that I might devote myself exclusively to preaching and exhortation. Will not the Committee endeavor most earnestly to find at least one man for this field?

The following extract we take from an exchange paper, where it appears among the selected matter. The missionary referred to was Rev. J. White, a member of our Mendi Mission, W. Africa. His statement was listened to with great interest.

FULTON ST. PRAYER MEETING.

REVIVAL IN SHERBRO ISLAND. AFRICA

A clergyman arose and said he was a missionary from Africa. He said that it gave him great pleasure to be in that meeting, of which he had heard so much when away in his missionary field. This revival of religion which is now going the world over, had reached various parts of Africa. Now Ethiopia is stretching out her hands unto God. A chief, very far back in the interior of Africa, had been to him and told him that he had been looking and waiting for six years for a teacher to come and tell his people about the

Saviour who died for all. He belonged, he said, to the Mendi mission, on the West Coast of Africa. His station was on Sherbro Island, on that coast. He spoke of the way in which the revival began there. Some months ago, he appointed a prayer meeting on a Monday night. He was present himself at the hour. No one else came but a little boy twelve or fourteen years old.—He came with a cast down and very sad countenance. He sat down beside him, and said, "What is the matter with you?" "Oh!" said the little boy, "I feel so bad. My sins are all before me. I am a great sinner." And he burst out into bitter weeping. He instructed him, as well as he could. He prayed with him, and then they parted. He appointed another prayer meeting the next Monday night. At that prayer meeting that little boy was present, bringing another little boy, about his own age, with him.—And there he is (directing attention to a bright looking little black boy, in the back part of the room.) Oh! if you could have seen how changed that sad face was, and what a glow of happiness sat upon it; and if you could have heard what he said and how he said it, you would not have doubted how precious Christ was to him.—You should have heard him! I asked him what the matter was? He answered, "I have found the Saviour." Then what a prayer he poured forth for Africa? How earnestly did he plead. Then in what tones of thankfulness and joy did he pour out his young heart in expressions of gratitude for sending the missionary among them—thanking the Lord Jesus who came to save sinners such as we are. Four years ago, this boy was a wild heathen, and knew nothing of the English language. Now we hope he is a Christian. He belongs to one of the princely families, and if he lives, he may some day be a king of his tribe. The revival went on, and just before he came to this country he organized a church which now consists of nineteen members. It was a vine of the Master's planting.

After the close of the prayer meeting, the missionary took the desk, called the little converted African boy to his side, where he stood and sung hymns in his native tongue and also in English, and answered such questions as were put to him, with great intelligence and aptness.

HOME MISSIONS.

PENNSYLVANIA.

FROM REV. SAM'L PORTER.

Bradford, Sept. 1, 1859.

We hope soon to have our meeting-house completed, and this will be a luxury indeed, such as we never enjoyed in this place. During the long years I have labored as a missionary in this mountainous region I have been obliged to preach the gospel in old and poor school houses. My salary has not been sufficient some years to meet the necessities of my large and increasing family, but the Lord has come wonderfully to my relief, and this year I trust I shall be able to keep out of debt, which will be a cause of much thankfulness. My present field of labor embraces three townships in which I occupy eight very important points for preaching. Our population is sparse, and the sheep of Christ's flock are scattered over the mountains and in the valleys of this region. I find it necessary to bear to them the bread of life or they have it not. We have two flourishing villages. One of them, Carrolton, is about five miles distant, in the State of New-York. An extensive tannery is being built there, and about ten new dwelling houses, besides other improvements, all of which make it a very desirable place for holding meetings. We hope to build a meeting house there before many years. I preach regularly three times on the Sabbath (sometimes four); in the morning in one of our villages; in the afternoon in another; and in some adjoining neighborhood in the evening. On the week-day, whenever I can leave home, I visit in different parts of my parish, distributing tracts, or preaching wherever there is an opportunity. The inhabitants are most of them engaged in lumbering, as this is the great interest, and it is quite difficult to get them out to meeting on a week-day evening. Intemperance fearfully abounds here, tho' we are battling it, and hope to see its dark waters dried up.

ILLINOIS.

FROM REV. H. H. HINMAN.

Sunbury, (Pontiac P. O.) Livingston Co.
Sept. 1, 1859.

We last Sabbath held a special communion season in Esmen, (where I reside,) and one person united with the Church. The indications in this community (Esmen,) are somewhat encouraging. We have an interesting Bible class, and there are several professors of religion who sympathize with the principles of our Church, who, were they a little more awake to the importance of living for Christ, would esteem it a privilege to unite with us.

I think it the more important to sustain the organization of religion here, from the fact that there is no religious organization in the town. The cause of *radical* anti-slavery is eliciting considerable attention, and exciting warm opposition, as well as earnest support. At the very interesting meeting of the Liv. Co. A. S. Society, at Pontiac, on the 8th of August, [before reported,] an address to the people of the State, on the subject of a *personal liberty law*, was reported, which is to be published. It will illustrate the change of sentiment on this question in this county since 1840, to state that in that year a man who was *supposed* to be a fugitive slave, was arrested in Pontiac, without any legal process, manacled and chained to the court-house floor, (there being no jail in the county,)—kept in that situation for *two weeks*, and then taken to the *county judge* to St. Louis, and *disposed of*. A public meeting was held in Lasalle County, and a committee was chosen to prosecute the persons concerned in this transaction for kidnapping, but the Grand Jury of this county refused to *listen* to the complaint. That there is still a work to be done in this cause, will appear from the fact that a challenge has been given by a prominent member of the M. E. Church, to discuss the question "Does the Bible sanction American Slavery?" He affirms, and I am expected to take the negative. I believe that he is

sustained by most of the official members on the circuit to which he belongs.

There has been in this vicinity another failure of the wheat crop, and times are as hard as ever.

KANSAS.

FROM REV. S. L. ADAIR.

Osawatomie, Oct. 3d, '59.

The church members, both here and at Mt. Gilead live so scattered, and have such poor modes of conveyance, that but few of them regularly attend meeting, except as I visit them and preach in their neighborhoods. My regular times and places of preaching during the past quarter have been as heretofore. The state of religion is low, very low. The world, politics, and various other things, absorb the thoughts. While under the sound of solemn Gospel truth, many appear sober, serious, and sometimes the tear will drop; but no sooner is the sermon over and the exercises closed, than "your health," the news of the day, or worldly conversation in some form is started, and seriousness is gone. My soul has often sunk within me at witnessing this, and were it not for the precious promises of God, I must long since have abandoned the work of preaching under such circumstances.

The disposition on the part of a number of professed christians, members of our own church, and some others who attend on my ministry, to take hold and try and do something for the welfare of their neighbors, especially the young, in getting them into Sabbath schools, has been a source of encouragement to me. I find that this class are the growing christians. They listen better to my sermons, seem to understand them better, have more questions to ask about them, and on religious and Bible subjects, than those who do nothing, or than they have been wont to heretofore. But we have infidels here—many of them from New England. Some of them are thorough on temperance and anti-slavery, but they scoff at the Bible, and use the Sabbath as a day of business or diversion. They are

advocates of morality, but they cannot, or will not see, that good morals never have existed, and never can long exist without the Bible. And here let me say, I feel greatly the need of books, the recent and most thorough works on the modern phases of infidelity, Bushnell's *Nature & Supernaturalism*, *Facts and Tables of infidelity*, and some other works that I have seen noticed; also some more of the most thorough and critical works on the original text, and on the literature of the Scriptures; and last, but not least, some of the recent works published on the higher life, those of the most searching, deep and devotional kind

KENTUCKY.

FROM REV. G. CANDEE.

McKee, Jackson Co. Sept. 28, '59.

During the quarter just closing, Bros. Fee, Rogers, Mobley, and Murrey, have visited our church here, and have preached. I have preached here; also at Blanton's, and Cox's, at Slone's, at R. E. Nichol's, at Bro. Mobley's in Danvel Co., and once at Silver Creek in Madison Co.

At McKee we have had no accessions to the church this quarter, but all the members seem to be growing in grace, and are walking under the approving smiles of the Saviour, as we trust. We have kept up a prayer-meeting Wednesday nights all the time, and the Sabbaths when I am absent, the little church "forget not the assembling of themselves together." We now have a Sabbath school here.

Aggressive opposition seems to have entirely ceased in this community. Every body appear to respect us, and acknowledge our rights. The man who has been most active in opposing us has made application to have us board him and his family a few weeks, until he can build again, as he has sold his house and lot.

The Circuit Judge of some ten to fifteen of these Mountain Counties, a slaveholder, has lately instructed the Grand Jury of an adjoining County (Laurel), that the abolitionists have just as good a right to preach their doctrines as any body else have to

preach theirs. This will do great good. We feel that the door for preaching the Gospel is thrown wide open by this act.

One young man joined the church by profession at Bro. Blanton's last Sabbath. The Campbellites are making great efforts there, but they do not affect our congregations much.

At Coxe's is a very fair prospect for organizing a church, or securing additions to the Blanton church, as they are adjoining neighborhoods. There are also several inquiring sinners there.

The Mobley settlement in Laurel Co. is a most interesting and promising one. Bro. Mobley is a Methodist preacher. He sent an appointment to McKee; then made one at his house for me. He wants me to preach there some this fall. * * *

Bro. Murrey, a Baptist preacher in Clay County, preached with me at McKee the 3d Sabbath, and wants me to go to his meeting on the 2d Sabbath of next month. I intend to go. O pray that this mountain country may be a nursery for training souls for Heaven!

FROM REV. JOHN C. FEE.

October 5, 1859.

Distribution of Bibles to Slaves—The Colored Preacher.

A few days before I left my home in Kentucky, two colored men, who were slaves, called upon me for Bibles for two of their friends; one was for the wife of one of them. They were truly interesting men, sensible and very respectful. They could spell; one had gone through his spelling-book. On presenting them Bibles for their friends, with a promise of one for each of themselves so soon as they should be able to read, I found myself much affected by the very great gratitude of these men. I do not believe gold would have been so precious to them nor have so much affected them.

From these men, as from other sources, I learned that many more slaves than formerly are learning to read. They are being taught by other slaves and by children of their masters. I learn also, from reliable

sources, that in the cities of Lexington, Frankfort, Louisville, and some other places, there are Sabbath schools where slave children are taught to read. Whilst at Frankfort, the capitol of Kentucky, referred to in my letter to children, I went in the evening, with my daughter, to one of the places of worship of the colored people, (Baptists.) Almost all were slaves; they were well dressed, and never have I witnessed a more orderly and attentive congregation. They have a good house for worship: it was well filled. At the appointed hour their regular minister rose in the desk: he is one of nature's noblemen; his physical developments were very perfect; his countenance was calm and serene, and his voice full and sonorous. He read an introductory hymn in a very appropriate manner; his prayer was simple and fervent, without any tone, rant, or effort at effect. He announced the following text: "Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." He narrated the context with very appropriate remarks: he described repentance and exhorted the people to turn to God: he then referred to times of refreshing which Christians had already experienced as a foretaste only of what was in reserve for them. His description was that of one who had evidently *experienced* what he described. He then spoke of the coming of the Lord, of the resurrection of the saints, of their redemption from all their *toils, privations and sufferings*. Never have I seen any person that appeared to be more fully and sweetly baptized into the spirit of his work. His congregation rose with him in quiet happy feeling, and I found myself overcome and literally weeping like a child. As I thought of the power of the blessed Gospel to free the spirit, to purify the affections, elevate the hopes and raise the soul far above all earthly cares, rendering it happy even in the severest earthly trials, I felt like praising the name of the Lord for his unspeakable gift.

If those who deny the brotherhood of man and the equal capacity of the colored race,

could have listened to that *black* man, their skepticism would have been found dissipated. When the congregation was dismissed, I went forward, introduced myself, and took him by the hand. I learned from him that eighteen months since he was a slave: he had bought himself. I asked him if there were slaves in his congregation who could read. He said there were. I asked him if he would distribute Bibles to those who could read if the Bibles were furnished him. He said he would most gladly. The Bibles your Society will gladly furnish.

Is it not a good thing to give the word of life to those who so willingly receive it, and to whom it can minister so much of comfort and triumph in the midst of outrage and unnatural privation. God willing, I will give more concerning this outraged people in your next.

A VOICE FROM KENTUCKY.

The following excellent letter from our friend and brother, John G. Fee, has been published in the *National Era* and *New-York Evening Post*, and although on a political subject, it is so thoroughly imbued with the spirit of the Gospel that we believe it will do good if more extensively circulated. Men need to be admonished that political action should be founded on religious principle. Politics wholly separated from religious principle are despicable, and religion that ignores right political action is spurious. Mr. Fee indicates solicitude in reference to the Republican party. If any person belonging to the Democratic party happens to read these lines, and chooses to write a similar letter in reference to that party, we will, if requested, insert it with much pleasure.

GERMANTOWN, Ky., Sep. 15, 1859.

To the Editor of the *National Era*.

I feel much solicitude in reference to the action of the Republican party in 1860. Many, I see, are in favor of a mere opposition party—at best, simply non extension. I have for months had my attention directed to this movement, and have noticed the opinions of anti-slavery men here in Kentucky. Not one man have I heard express a desire for such a party. With one voice they say, "Give us, this time, a 'representative man'—

'a man who has some political antecedents'—a man whose long and well-tried fidelity to the cause of human freedom will be of itself a guaranty even should there be no platform." It seems to me that such only can enlist the true enthusiasm of the conscientious and God-fearing—the men who called the party into being, and from whom it ought to have its most earnest support. I mean the party should be in such an attitude as to command their support.

What is to be gained by a compromise position? Certainly not one slave state will be carried by it. The slave power is yet dominant. Some in free states, who have much of the spirit of caste, may go with an opposition ticket. But would not such a ticket, from its supposed or real complicity with Know-Nothingism, lose as many of those who, by birth, are foreigners, or of those who are in deep sympathy with such?

I believe a true anti-slavery party, with a well-tried standard-bearer, would abstract many from the old democratic party, who are tired of the present pro slavery administration.

I hope no one will be put forward as a standard-bearer who is a slavish idler or who would banish a man as a condition of his freedom, or, anywhere build a mere 'white man's party.' We may act without getting all we desire, but, for one, I feel we cannot act, if called upon to do positive wrong—protect slavery.

Let the friends of freedom everywhere imitate the example of the Christian Anti Slavery Convention that met in Columbus, Ohio, last month. Organize state committees, and appoint state lecturers. Let these encourage county organizations. Let these appoint lecturers, raise funds, distribute documents, urge righteous men, ministers and all, (for ministers have citizens' duties as well as citizens' rights,) to go into the primary conventions, and there urge the nomination of true and well-tried men; and then, by their presence at the public meeting, ballot box, everywhere, sustain such nominations. How shall we pray for God's kingdom to come, when we stay at home, and let wicked men put forward wicked rulers, who will perpetuate the devil's kingdom? Pilate feigned to wash his hands in innocency when he had power to release Christ, but did not do it; so now with professed Christians, who do not use the power which God, in His providence, has given them. 'Tis a false religion, too, that cannot live in the convention and at the ballot-box, as well as in the closet.

JOHN G. FEE.

From the Independent.

AT RICHMOND.

At Richmond, in the month of May,

I climbed the city's lofty crest;
Below, the level landscape lay,

And proudly streamed, from east to west,
The glories of the dawning day.

There stand the statues Crawford gave
 His Country, while with bleeding heart,
 She showered upon his open grave
 The laurels of victorious Art,
 And wept the life she could not save,

How grandly, on that granite base,
 The youthful hero sits sublime;
 The Leader of the chosen Race,
 The noblest of the sons of Time,
 With all his future in his face.

And he who framed the matchless plan
 For Freedom and his Fatherland,
 Type of the just, sagacious Man,
 Like Aristides, calm and grand,
 Within the Roman Vatican.

Nor less he wears the patriot wreath,
 The foremost of the three, who stands
 As when, with his prophetic breath,
 And flashing eyes, and outstretched hands,
 He cried for "Liberty or Death!"

Here surely it is good to be—
 Where Freedom's native soil I tread,
 And, on the mount, transfigured see
 The Fathers, with whose fame we wed
 The endless blessings of the free.

But when the summit's ample crown
 Flamed with the morning's fiercer heat,
 I turned and slowly passing down,
 With curious gaze, from street to street,
 Went wandering through the busy town.

And lingered, where I chanced to hear
 The voices of a crowd which hung,
 With laugh and oath and empty jeer,
 Beside a door o'er which was swung
 The red flag of the auctioneer.

In truth, it was a motley crew;
 The brutal trader, sly and keen,
 The planter with his sunburnt hue,
 The idle townsman, and between,
 With face unwashed, the foreign Jew.

Within, O God of grace! what sight
 Was this for eyes which scarce had turned
 From yonder monumental light,
 For thoughts upon whose altars burned
 The fires just kindled in its light!

So when the rapt disciples came
 From Tabor on that blessed morn,
 What chilled so soon their hearts of flame?
 The fierce demoniac, wild and torn
 The cry of human guilt and shame.

For here were men, young men and old,
 Scarred with hot iron and the lash;
 And women, crushed with griefs untold;
 And little children, cheap for cash;
 All waiting, waiting—to be sold!

For me, each hourly good I crave
 Comes at the bidding of my will;
 For them, the shadows of the grave
 Have gathered, or the woes that fill
 The life-long bondage of the slave.

Too long my thoughts were schooled to see
 Some pretext for such fatal thrall;
 Now Reason spurns each narrow plea,
 One thrill of manhood cancels all,
 One throb of pity sets me free.

VIRGINIA! shall the Great and Just,
 Like sentries, guard the slaver's den?
 O rise, and from your borders thrust
 This thrice-accursed trade in men,
 Or hurl your heroes to the dust!

WILLIAM ALLEN BUTLER.

THE RESPECT DUE TO MEN IN POWER.

The following expression of sentiment and feeling from Pres. Wayland, seems to us sound and timely. Unhappily there is much in our government that calls for such discriminations.

"I cannot worship men in power. In so far as they are virtuous men I love them. In so far as they are able men, I respect them. I will pay all due deference to the offices they hold, and will bow with seemly respect to the men who hold them. These men are to me the representatives on earth, of eternal justice and unsullied truth; and may my arm fall palsied from my shoulder-blade, when I refuse to raise it in token of respect to him who is called of God to minister under so solemn a responsibility.

"If he uses the power committed to him for any other purpose than that for which it was committed; if he prostitutes his official influence to pander to the wishes of a political party—if he sacrifice the gravest interests of his country for the sake of securing to himself the emoluments of office—if he trample national honor in the dust, in order to minister to the grasping selfishness of a contemptible clique—that moment every vestige of his sacredness is gone forever. He stands before me like Sampson from the lap of Delilah. Shake himself as he may, it matters not to me: his strength is departed.

"But is this all? No, not half; not only is his official sacredness departed, he has become to me the most odious and despicable of men. He has sacrificed his country to his lusts. He has bartered away the well-being of millions for food to nourish his vices. Whether in office or out of it—whether powerful or powerless—I can look

upon him henceforth with no other feelings than those of pity and disgust.

"The magistrate may not only do wrong himself, he may command me to do wrong, or, what is the same thing, forbid my doing right. How shall I regard that command? I will regard it as I do every other command to do wrong—I will not obey it. I will look the magistracy calmly but respectfully in the face, and declare to it, that in this matter I owe it no allegiance. I will have nothing to do with its wrong doing. I will separate myself as far as possible from the act and its consequences, whether they be prosperous or adverse. It is wickedness, it has the curse of God inwrought into it, and I will have nothing to do with it. From the beginning to the end, I will eschew it, and the reward it offers."

MISSIONARIES TO SAIL.

There are three ordained missionaries, and the wives of two of them, with other male and female assistants, now waiting for an opportunity to sail for Africa to join the Mendi Mission. We hope they will all be on their way before the issue of our next paper. The necessary preparation of this company for the journey, the payment of their passages, and the purchase of supplies for this and other missions, will make large drafts on our Treasury for some months to come. We hope the friends of missions will bear this in mind, so that we shall not be straitened for means to meet these demands.

Episcopal Missions at Cape Palmas.

We copy the following intelligence from the Spirit of Missions for August and September :

LETTER FROM THE REV. C. C. HOFFMAN.—We are in receipt of a letter from Mr. Hoffman, dated Cape Palmas, June 13th, 1859, from which we take the following: "God still preserves our lives, though our new missionaries have suffered much and been able to do but little. Mr. Hubbard seems to suffer most, and is very much debilitated. Mrs. Hubbard has had a severe attack, but has in a great measure recovered. I am sorry to say I am again suffering from my old companion, fever, even while

I write you; still it is not so severe but that I am about my work.

"We had a very interesting Sabbath yesterday, Whit Sunday. In the morning I baptized three native youth and an infant at St. Mark's. I baptized our infant in the chapel of the Orphan Asylum, and, at the same time, a little dumb boy, the younger brother of the one whom I sent to the United States. I have taken him to live in my family, and myself and Mrs. Hoffman and Dr. D'Lyon were his sponsors. He is an exceedingly intelligent and docile child.

"Miss Ball is not in very good health, but keeps about her duties. Mrs. Hoffman is gaining again her health and strength. Mr. and Mrs. Rambo, at Rocktown, have occasional fevers. He baptized a native yesterday."

AFRICA.—*A Gracious Revival in Monrovia.*—A letter from the wife of Bishop Burns, (Methodist,) states that a revival of religion was in progress in Monrovia.

THE SLAVE TRADE.—Dr. Cheever's memorial to Congress which he wished to have the American Board of Missions adopt, against the African slave-trade, was referred by the Board to its Business Committee, who, on the fourth day of the meeting, made the following report, which was adopted without discussion :—

"While the Board regard with sentiments of unqualified condemnation the African slave-trade, and cannot but feel the liveliest regard and alarm at the disposition manifested in this and other countries to revive it, in one form or another, especially in view of the fact that it is interfering and is likely to interfere, in the most serious manner, with the proper missionary work of the Board; yet, inasmuch as there is not sufficient time, at this advanced stage of the meeting, properly to deliberate and determine upon the course proper to be pursued in so great a matter; therefore,

"Resolved, That the whole subject, with the memorial that brings it before the body, be referred to the Prudential Committee, and that they take such action as in their judgment its relation to their work as a Board of Missions shall seem to demand."

SLAVERY IN MISSOURI.—The New Orleans *Bulletin* quoting a paragraph which has been extensively published, in reference to the decrease of slavery in Missouri, says: "This

corresponds with what a Missouri correspondent of the *Weekly Mirror* says in reference to the same subject, and tallies with the general current of events in that part of the country. It accords with the theory that we years ago advanced, that not only Missouri, but Kentucky, Virginia, Maryland, and Delaware, will gradually become free States.* The evidences of the truth of this proposition are in process of perpetual development. The result mentioned is merely a question of time. Its realization may be a few years earlier or a few years later, according to circumstances; but in our judgment it can no more be staved off finally than the revolutions of the seasons can be prevented. He who cannot discern the workings of the causes that will surely bring about this upshot of the matter, is blinded by the thick film of his own prejudices and passions."

Missionary Meeting.

MESSRS. Tappan, Jocelyn and Whipple, officers of the American Missionary Association, and Rev. Mr. White, from the Sherbro station of the Mendi Mission, spent the Sabbath, Oct. 16th, at Oberlin, on their way to the Annual Meeting of the Association at Chicago.

The Sabbath afternoon was devoted to a Missionary meeting in the Church. Brief and forcible addresses were made by each of these brethren, presenting the general features of the work under their direction, and many encouraging details.

The large audience was greatly interested and edified, and, we trust, the missionary spirit in the Institution and the place received a fresh impulse.—*Oberlin Evangelist*.

NEVER DESPAIR.—Mr. Jay once remarked to John Newton, in relation to the conversion of a very wicked man, "If this man is a true penitent, I shall never despair of the conversion of any one again." "Oh! I never did," rejoined Mr. Newton, "since God saved me."

OBERLIN COLLEGE.—The fall term of Oberlin College opens prosperously. The Freshman College class numbers 75. 20 are entered for the Junior Theological class; the total number of students who have made arrangements at the office for study this term is now (Sep. 13) 785 with daily additions. Of the number above named, 452 are gentle-

men and 333 are ladies. New students, not previously members, 179.

The following letter from Mr. Fee should have been placed in the Children's Department, but was left out by mistake.

LETTER FROM MR. FEE.

DEAR CHILDREN: You will remember that, some months since, my wife gave you a short account of her visit to a poor colored woman who was then in a county prison charged with attempting to lead away some of her own children from slavery into a free State. Since that time the mother was brought into what is strangely called a Court of Justice. (Justice consists in awarding to each one his or her natural rights, and has not a mother a natural right to the children who receive existence and nurture and strength from her?) For this offence she was sentenced to confinement in the States Prison for three years. A short time since I took my wife and children to visit this poor woman. We found her condition better than we had anticipated. The keeper needing a cook and having confidence in her, transferred her from the prison to his kitchen. Her condition is improved: she feels that she has been blessed in it.

And yet, children, her lot is a hard one. Consider, first, her alleged offence; it was caring for her own children. How natural that a mother should seek to get her children out of the many evils of slavery! Again, that mother has four small children in a free State, who need constantly a mother's watchful care. Think what would be the anguish of your mother, if for no other offence than the expression of affection for her children, she were lodged in a distant prison, or held close by, in the kitchen of another.

Children, will you not ask your parents, when they go to the prayer-meeting, to pray just as they would if their own children were in similar circumstances deprived of their mother. The Scriptures require that we remember those in bonds as bound with them. You should also pray for the poor slave mother, and give and do all you can for those who are oppressed.

We take the following from "The Beauty of Holiness" for October. It is the christian experience of an old slave woman, given as nearly as could be in her own language:

Aunt Hagar on the Rock of Ages.

I'se had great trials in my day, Miss Lizzie, and if it hadn't been for the Lord Jesus, no tellin' where aunt Hagar'd a been now. I'se seen a heap o' troubles, such as you nebbber 'spected on, and it took a good many on 'em to bring me to de Lord's feet. I felt no how reconciled to de breakin' up of my family, —husband sold to de Orleans market, an' my young handsome boys, an' bright girls, all torn from me. I'se often spent whole nights on de damp ground, prayin' de Lord to strike me dead, nebbber carin' for what might come after, till my heart seemed dead, an' I couldn't cry out no more from faintness.

"One time a missus, from way up north, came to stay with my missus awhile, an' she used to be on our south piazza steps in de cool of de evening, and would sing to de children. One night she sung dis yer hymn you seem to love so much. I was by de door of my cabin, and wonderin' why de Lord made people to suffer, an' what comfort he could 'spect such poor troubled folks as me to take in dis world, husban', chil'en all gone, when all at once she sang louder, an' soon I heard de words. Dey made me wonder more and more. I crept 'long to de steps, an' after she'd done singin', seein' nobody near by but little Massa Tommy, 'sleep in her lap, I said—'Miss Lucy, can you tell aunt Hagar what dat hymn mean? Can you 'xplain what dat 'Rock of Ages' is?"

"She made me sit down on de steps at ner feet, an' told me all about de Lord, an' how he was a little chile once, an' live with his mother, an' how she loved him, an' 'bout his teaching de great doctors when he wasn't only twelve years old, an' den all 'bout de wicked Jews, an' how dey hated him, an' how cruel dey were, an' how dey killed him—an' while I couldn't see for de tears, she went on an' told me how de Savior came in to de world to save sinners an' how he died, an' dat he came again to live, an' went up to heaven, an' he lived in dat happy place now to bless all dat love him, an' if folks would be sorry for dare sins, an' would ask him to be dare Savior, he would make 'em feel happy.

"Pears like I couldn't understand dis, I was in such trouble, an' den Miss Lucy said: "'Aunt Hagar, I'll go to your cabin any night, an' read this to you,' and so she did, but my heart was so big with my own troubles, I couldn't no way 'bieve on de Lord—till one night after she had read an' talked a long while, she said: 'I'll pray with you, aunt Hagar.' An', O, how she did pray, an' beg de Lord look on poor Hagar, an' take

away her sins, an' make her his chile; an' right in de middle of her prayers, I cried out—'Yes, Miss Lucy, I does love de Lord,' an' from dat day to dis, I'se always loved him.

"I'se seen a heap o' troubles, but He's been such comfort in 'em all. I'se old now, an' most home, but as long as I live, I'se got work to do for him. When he calls me home 'to mansions in de skies,' I'll be berry glad to go, an' see my heavenly Master, an' sing wid de angels. All de work I'se got now to do, is only 'patient waitin'." And here aunt Hagar sighed deeply, and was silent a long while.

The grey dawn was breaking ere she again spoke.

"I'se often sick, Miss Lizzie, but I'se nebbber troubled 'bout it. Ebery night 'fore I goes to sleep, I say de little chil'en's prayer Miss Lucy made me learn an' if de good Lord does 'take my soul' in de lamp of de night, 'pears like I'll go right home to glory, an' de dear Savior 'll wipe away all de tears I'se been weepin' so many years.

"I learned to sing dis 'Rock of Ages' of Miss Lucy, an' I loves it for her sake; an' many times when ebery ting looks dark, I goes an' prays, an' den sings dat hymn, an' den de blessed Lord seems berry near to me, an' I'se willin' to do anything for him. An now, Miss Lizzie, if you loves dis good Lord don't nebbber be 'fraid to tell him all your heart, an' if oder friends ain't nigh, he'll be your friend, an' give you patience to bear, an' grace to trust him."

And aunt Hagar roused herself, and went about her morning duties, singing in clear though tremulous tones—

"In my hand no price I bring,
Simply to Thy cross I cling."

Children's Department.

For the American Missionary.

DEAR CHILDREN: In the wars waged a few years ago in the Sherbro and Mendi countries, on the western coast of Africa, to obtain victims for the cruel slave-trade, an affecting incident occurred, an account of which may interest you.

Some of you, at least, know that formerly, in all the region of country between Sierra Leone and Liberia, the slave-trade abounded. Even in the territory now occupied by the Mendi Mission, ruthless men were found, who could harden their hearts, and drag from home and kindred the young and the middle-aged, and carry them away into interminable bondage. The incident I

am about to relate, was doubtless a common one in those dark days of desolation and untold cruelties, and doubtless still is on some parts of that distant coast; for you must know that that abominable traffic is still carried on, and that even in our own country there are those who advocate it as a means of *civilization* and evangelization of the countless millions of that injured continent. A queer means of evangelization, some of our little ones will exclaim, to bring them through the kidnapping process, the *hold* of the slave-vessel, and perpetual *slavery*, to *Christianity*! So I think: but to the incident.

A little boy and his sister were one day playing at some distance from the home of their parents, as children love to play, unconscious of danger, and little thinking of what was soon to befall them, when some strange men came up and, without saying a word, put their hands over the faces of the terrified little ones, bound them securely, and carried them off as prisoners. They were taken to the sea shore, and there put into a *barracoon*, with hundreds of others, to be kept till an opportunity should appear for carrying them across the ocean to be sold into perpetual slavery. You may imagine the feelings of that poor little boy and girl, as they found themselves so suddenly torn away from home, from their mother and all their kindred; and the agony of that African mother, as she found herself so suddenly deprived of her children by the inhuman slave agents. African children, though heathen, love their parents, especially their *mother*, and African mothers are like mothers everywhere, attached to their offspring, and bound to them by the strongest ties of affection.

After they had been in the *barracoon* some time, they saw that their guard was less vigilant than formerly, and one night, the man who was watching the slaves falling asleep, the little boy, seeing that most of his wretched companions were asleep also, roused up his sister, and softly said to her, "Let us try and get away from this place,

and go home again. I see a hole through which we may crawl, and perhaps we can get away before they awake." "No," replied the little girl, more timid than her brother, "don't let us go: you know if we try to get away and are taken, we shall be killed, and *then*—." "But," said the little boy, "we shall *soon* be put on board the big ship and carried across the ocean, and if we don't get away *now*, we shall never see our home again." At this the little girl began to cry; but with a manliness and tenderness far beyond his years, the boy endeavored to soothe his sister, and to urge her to try with him and escape, before it should be forever too late. Fear of the consequence of a failure—death—prevented the little girl from giving her consent, until her brother, throwing his arms around her, said, "if you will not go with me I will go alone; I am sure I would rather die, than be taken away from my country in that big ship that has taken away so many of our poor people." Rather than part, the sister said, "I will go—perhaps we shall yet reach our home."

Silently they crept over their sleeping companions, through the little opening in the building, and were soon in the thick jungle which hemmed in the native town. Had these children been christians, trained in the Sabbath school, they would doubtless have lifted up their little hands heavenward, and implored the protection of that blessed Saviour, who loved little ones so much, and who takes "the lambs in his arms and carries them in his bosom;" but they were little heathen children, and knew not the true God; and yet who will say that a protecting hand was not extended to them in the loneliness of that dark night, to save them from the beasts of prey, and bring them in safety to their *much loved* home. They pursued the narrow path, knowing not where it would lead them; but pressing anxiously forward, fearing to look behind, and dreading lest any noise they heard should be that of some rude hand ready to seize them and bear them away to a cruel and untimely death. As the morning began to dawn,

they went far into the jungle and hid themselves, well knowing that pursuers would soon be on their track.

It was not long before they heard all around them the voices of angry men, who had come after them, and were diligently searching the surrounding "bushes" in the hopes of lighting upon their prey. The little boy's heart beat quicker, the little girl nestled closer to her brother's bosom, and both remained still as death, trembling lest the next moment they should be discovered. Contrary to their fears they were saved. A kind Providence ordered that their pursuers should not find them; for, after searching all around, and "cutting the bush" close to the spot where the little ones lay hid, they left, to search in another direction. All that day the brother and sister lay in their concealment, without food, and without seeing any one. When evening came, they arose and pursued their way to a small stream which led to one of the lagoons with which that country abounds near the sea coast. Following this, they espied a small canoe, which had been abandoned, and the boy, finding that with a little repairing it would carry them, began to stop the leaks. With this little canoe, after encountering many dangers, they escaped, and were finally permitted to embrace their mother (who had given them up for dead), and to enjoy once more the comforts of an African home. There was joy in that meeting, and in that town, when it was known that the lost were found, and those given up as dead were *safe* in their mother's house. The little boy who told me this incident, remarked as he pictured the return home, "Oh! what big joy there was there."

I know not if this little hero is still living but his *friend* who first gave me this account of him is in one of our mission schools, and is a bright and intelligent boy. It is my prayer—and I am sure it is the prayer of our little readers—that that little boy and girl, if still living, who so heroically labored for their freedom, may be made acquainted with the Gospel, which is now preached in their country, and with that Saviour who makes his people "free indeed." w.

RECEIPTS

FROM SEPT. 14 TO SEPT. 30, INCLUSIVE.

MAINE

Bangor. First Cong. Ch. and Soc. M. C. Coll., by James Allen.	20 00
Bloomfield. Miss Olive Emery 5 Others 2.27, by Mrs. M. M. Walker.	7 27
Brewer. J. T. Hardy, Manly Hardy and John Holyoke 5 ea, "Widow's mite" 10c, by James Allen.	15 10
Hallowell. SIMON PAGE and several classes in Sabb. Sch. to const. himself L. M. 3c, Miss Susan Parsons 1,	31 00

NEW HAMPSHIRE.

Antrim. "S. P. W."	2 00
Bridgewater. S. H. J. for <i>Mag.</i> , by C. C.	50
Bristol. Mrs. Almira R. Cass 10, Mon. Coll. 2, C. C. F. H. B., C. P. M., F. B. and Mrs. S. B. 50c ea. for <i>Mag.</i> .	14 50
Jaffrey. Rev. M. T. R. for <i>Mag.</i>	37
Mt. Vernon. C. B. Southworth (10 of which bal. to const. PHILANDER W. SOUTHWORTH L. M.) 20, Mrs. C. B. Southworth 10,	30 00

VERMONT.

Burlington. Mrs. Lydia S. Grant	2 00
Chelsea. Harry Hale 10, Daul. Morey and Dea. Ziba Woodward 1 ea., A. P. 50c for <i>Mag.</i>	12 50
Essex. Russel Herrick, Mrs. A. G. Tracy and Mrs. J. P. Buttolph 1 ea.	3 00
Fayetteville. R. P. Pratt 1.50, T. Robbins, A. Birchard, S. P. Miller, N. Allen, N. Merrifield, Silas Kenny, Mrs. Redfield, and Mrs. Mary Miller 1 ea., Others 4 50,	14 00
Grafton. "A regular Contributor" 8.50, Miss N. Barry 1, Mrs. F. T. 60c.	10 00
Montpelier. Orrin Clarke 6, Zenas Wood 5, Jos. Poland 3,	14 00
Thetford. P. Rugg 1, Others 2,	3 00
Weybridge. Ebenezer Rider and Wife 20, Nelson Saxton and Wife 15, Mrs. Ira Clark 1, (of which 30 to const. MRS. ACHSAH SEXTON L. M.)	36 00
Windham. H. N. Prentiss, Aaron Bemis, Juno. Gould, James Gould and Asa T. Gould 1 each, Others 1,	6 00

MASSACHUSETTS.

Berkley. Peter Price 5, Abijah Hathaway 2.50 and 50c for <i>Mag.</i> , Isaac Babbitt 2 and 50c for <i>Mag.</i> , Thomas F. Dean 2, Francis Nowell 1 and 50c for <i>Mag.</i> , John D. Babbitt, E. B. Babbitt, C. Hathaway, G. L. Leach, A. Babbitt, G. Babbitt, A. Cummings, S. Briggs, E. Dean, B. Dillingham, H. L. Babbitt, D. C. Eurt, T. C. Dean, M. Burt, S. Covei and A. Babbitt 1 ea., S. C. 50c for <i>Mag.</i> , "A Friend" 50c,	31 00
No. Amherst. N. M. for <i>Mag.</i>	33
Andover. Members of Phillips Academy, by Joseph Ward, Treas. Soc. of Inq.	4 25
Boston. J. W. Sullivan	5 00
Chicopee. Mrs. Clarissa Snow	2 00
Fall River. Henry Wilbur, by H. H. Fish,	5 00
Lunenburg. Dr S. B. King	1 00
Monson. Mr. and Mrs. S. Converse 1 ea., Mrs. H. Converse 1,	3 00
Northampton. Mrs. Joseph Warner	5 00
Norton. Z. K. for <i>Mag.</i> ,	50
Orange. Cong. Ch. and Soc., by Rev. Edwin Limcock,	10 00
Reading. David Emerson for <i>Home M.</i>	1 00
Somerville. T. L. Titon for <i>Home M.</i> ,	1 00
So. Deerfield. First Cong. Ch. and Soc. for <i>Slaves' Bible Fund</i> , by Rev. P. K. Clark,	1 75
So. Hadley Falls. Cong. Ch. Mon. Con. Coll., by Rev. Rich. Knight	10 00
Stockbridge. I. Bassett	3 00
West Brookfield. "A Friend" for <i>Mag.</i>	50
West Medway. Female Charitable Soc. (Two cases bonnets) by Mrs. Mary Ide,	29 00
Williamsburgh. From estate of Mrs. Ruth R. Shaw, deceased, by Benj. S. Johnson, Esq., Executor,	600 00
Worcester. Salem Street Cong. Ch. and Soc. to const. DEA. S. M. KENDALL L. M., by J. C. Newton, Treas.	30 00

CONNECTICUT.

Abington. Nathan Lyon 7, Elsha Lord and family 5, Mrs. Ann Davison 3, Mrs. R. Dewey and Rev. H. B. Smith 2 ca., Dea Wm. Osgood, Dea J. M. Coughlan, Thos. Grosvenor and Mrs. R. D. Sharp 1 ca., Others 7, to const. REV. HENRY D. SMITH L. M.	39 00
Central Village. Miss Emily Kennedy for <i>Mag.</i> , by J. W. Hill,	1 00
Cornwall. Edwin Benedict	2 00
Guilford. Mrs. Geo. Barlette	1 00
Granby. Cong. Ch. and Soc, by J. C. Bartholomew, Treas.	15 00
Hartford. Miss M. E. D. for <i>Mag.</i> by Rev. A. G. B. Middle Haddam. Bible class in First Cong. Soc. 2.50, Mrs. Tuttle 1.50; Mrs. C. and Mrs. H. M. S. 50c ea. by Rev. B. B. Hopkinson,	5 00
New Haven. Amos Townsend 35, Mrs. Amos Townsend 15, Mrs. J. C. Hine 10, N. Sheldon 2; College Street Church Coll., by Rev. John White, 31.37, H. Johnson 6,	98 37
Plymouth Hollow. Friends for <i>Home M.</i> , by Rev. J. Averil	4 00
Simsbury. Mrs. Jane B. Eells 5.50 & 50c for <i>Mag.</i>	6 00
So. Norwalk. Cong. Ch. Mon. Con. Coll., by Ira Seymour	25 00
Terryville. Milo Bakesley 30 to const. AUGUSTUS M. BLAKESLEY L. M., Wm. E. McKee and Mrs. Mary Lewis 10 ca.; N. T. Baldwin 6, F. I. Whitmore M. D. & Mrs. S. Terry 5 ca.; Geo. H. Plumb, Port Sanford, Truman Cook, Mrs. Mary C. Fenn, Mrs. S. Allen, S. B. Terry Jr., H. P. Terry and Joseph H. Adams 2 ca.; N. Bach and family, I. C. Mix and Edizur Fenn 1.50 ea.; Andrew Fenn, B. H. H. Mingway, James Hunter, Levi Bassett, Riley Scott, Robert Johnson, E. P. Wilcox, F. H. Kellogg, R. Plumb, and Lyman Gridley 1 ca.; Others 7.25, (of which 61.87 for <i>Mendi M.</i>)	103 75
West Haven. Cong. Ch. by Amos Townsend	47 38

NEW YORK.

Augusta. Henry Goff	10 00
Berkshire. A. P. Beicher 12, M. Gleason 2, A. Bull 1,	15 00
Champlain. First Pres. Cong. Ch. to const. MRs. KEZIA COPELAND L. M. by Joel Savage, Treas.	30 21
Conquest. Harriet A. Craddock by J. L. Wilson	1 00
Depauville. Mrs. E. G. for <i>Mag.</i> , by T. R. S.	50
Franklin. Simon Dewey, by W. Hine	1 00
Fredonia. Mrs. Lucy Hempstead for <i>Mendi M.</i> by J. Hamilton, Jr.	2 00
Geneva. Mrs. Lum 50c and 50c for <i>Mag.</i>	1 00
Greenpoint. Dea J. Y. and M. S. 50c ea. for <i>Mag.</i> by Rev. A. G. B., J. W. H. for <i>Mag.</i> 50c	1 50
Keesville. Enos Barnes and Marcus Barnes 1 ca., Sylvester Rowe 1 for <i>Mag.</i>	3 00
Mansville. T. B. Rockwell and Wife 4, H. F. Guthrie 3, Cash 1.50, E. W. Simonds 1, Others 1.75, by Rev. G. B. Cleveland,	11 25
Niagara Falls. W. H. Childs for <i>Publications</i>	1 00
New York. Given Barnabas, the Median lad, in Rev. Mr. Rogers' church, Newark, N. J., & Rev. Dr. Buddington's (Ch. Brooklyn, and on the Steamboat to Hartford, by Rev. John White	9 50
Omar. J. D. for <i>Mag.</i> by T. R. S.	50
Owego. L. H. Allen, M. D.	5 00
Paris. Friends' monthly contributions, by J. Munson	5 00
Perry Center. Elias Bathrick and Mrs. Caty Russell 5 ca., James A. Thompson 2	12 00
Peterborough. Gerrit Smith	100 00
Port Byron. John I. Wilson 10, Henry Amerman and John C. Dixon 2 ca., S. Ward and A. Mead 1 ca.	16 00
Poughkeepsie. Abraham Witsie	10 00
Richmond Mills. Mrs. Betsey Reed for <i>Canada M.</i>	5 00
Sag Harbor. Mrs. E. M. P. and M. A. S. 50c ea. for <i>Mag.</i> by Rev. A. G. B.	1 00
Siloan. W. D. by Rev. G. B. C.	25
Stittville. Mrs. E. Tyler	1 00
Stockbridge. John Cleveland, Joseph C. Griggs and Alex. Strong 5 ca., David Wood 4, Mrs. A. Horton and Samuel Davidson 1 ca., Others 3.50, with donations from Mansville, bal. to const. DAVID WOOD and REV. GILES B. CLEVELAND L. M's.	24 50

Walton. Mrs. Rev. A. Bassett 5, Geo. W. Fitch for *Foreign M.* 3,

NEW JERSEY

Morristown. T. C. for *Mag.* by Rev. A. G. B.

PENNSYLVANIA.

Russellville. Collected by J. Y. McNeil	5 00
West Alexander. Geo. Witham, Alex. McCleery, Peregrine Whitham, John Atkinson and Thos. McCleery 5 ea., Robert Sutherland and Joseph Paterson 3 ca., Kenneth McCoy 2.50, Mrs. Jane Whitham 2, Jos. McCleery, Henry Giles, John Emery, Sarah Dismore and Wm. Craig 1 ea.	40 50

KENTUCKY.

Germantown. Glennville Miss. Assn., by Rev. J. S. Davis

OHIO.

Belleville. Wm. Elston 50c and 50c for <i>Mag.</i>	1 00
Cardington. Mrs. A. H. Shunk	2 00
Dover. Cong. Ch. by S. Osborn	2 00
Fowler's Mills. J. Miller 2, John Ford, James Persey, Jane Pepon and Annis Miller 1 ea.	7 00
Others 1	5 00
Hartford. John B. Fitch	
Oberlin. Oberlin Sabo. Sch. (of which 30 to const. PROF. JOHN M. ELLIS L. M.) 47.73, Church Coll. 3.40, by J. M. Fitch; students' Miss. Soc. 12, by E. R. Stiles,	63 13
Perfield. Cong. Ch. 7.10, A. P. G. B. P., N. G. H. and G. H. 50c ea. for <i>Mag.</i> , by Rev. J. H. Prentice	9 10
Salineville. Benj. Mafford for <i>M. in Slave States</i> ,	5 00
Sandusky. First Cong. Ch. by L. H. Lewis	11 00

INDIANA.

Bear Creek. Wilson Milligan

ILLINOIS.

Alton. Chas. W. Hunter	50 00
Broad Oak. Rev. J. M. West	1 00
Chesterfield. Cong. Ch. by Rev. H. D. Pratt	5 50
Elgin. JONATHAN LIKE 30 to const. himself L. M., W. G. Hubbard and O. Davidson 10 ea.; S. N. Campbell 5, G. H. Merrill 3; Geo. Skinner, B. Truesdell, V. C. McJure, A. Walker, Mr. Brown, Miss E. Lord, A. Raymond, D. W. Bartlett, A. Brooks, D. O. B. Adams, F. L. McCure, A. Hoagland and O. B. Jenne 1 ea.; Others 19, to const. REV. JOSEPH T. COOK and MRS. JOSEPH T. COOK L. M's.	90 00
Farm Ridge. Rev. Wm. Bardsley for <i>Foreign M.</i>	3 00
Lamelle. "Anonymous" 1.50 for <i>Kentucky M.</i>	
Mrs. E. S. K. 50c for <i>Mag.</i>	2 00
Jefferson Grove. W. M. Ch. and Cong., by Rev. F. R. Mastin,	1 63
Lindenwood. W. M. Ch. and Cong., by Rev. F. R. Mastin,	2 13
Lisbon. Cong. Ch. for <i>Foreign M.</i> by J. W. Cass,	36 00
Sanbury. Coll. by Rev. H. H. Hinnan	1 00
Toulon. Mon. Con. Contribution, by T. B. Starrett,	2 00
Waukegan. Mrs. L. S. Hartzell	5 00

MICHIGAN.

Lima. Mrs. H. S. Jewett 1.50 and 50c for <i>Mag.</i>	2 00
Millford. S. S. Scholars for <i>Mendi M.</i> by Webster Wells, Treas.	1 00
Ypsilanti. Jane Pixley	2 00

WISCONSIN.

East Troy. Cong. Ch. by Rev. M. Doolittle	16 00
Hartford. E. M. Bissell	2 00
Janesville. A. Field	2 00
Lancaster. John L. Laughlin	10 00
Richland City. Rev. A. Beiton	5 00
Ripon. Isaac Cooper 1.50 and 50c for <i>Mag.</i>	2 00

IOWA.

Butler Center. J. H. Camp Bell for *Foreign M.*

KANSAS.

Waubunsee. Cong. Ch. 5 and 5 for *Mag.*, by Rev. Harvey Jones,

Total, \$1,979 30

LEWIS TAPPAN, Treasurer.

D. NICHOLSON, PRINTER 189 WILLIAM ST., N. Y.